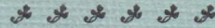


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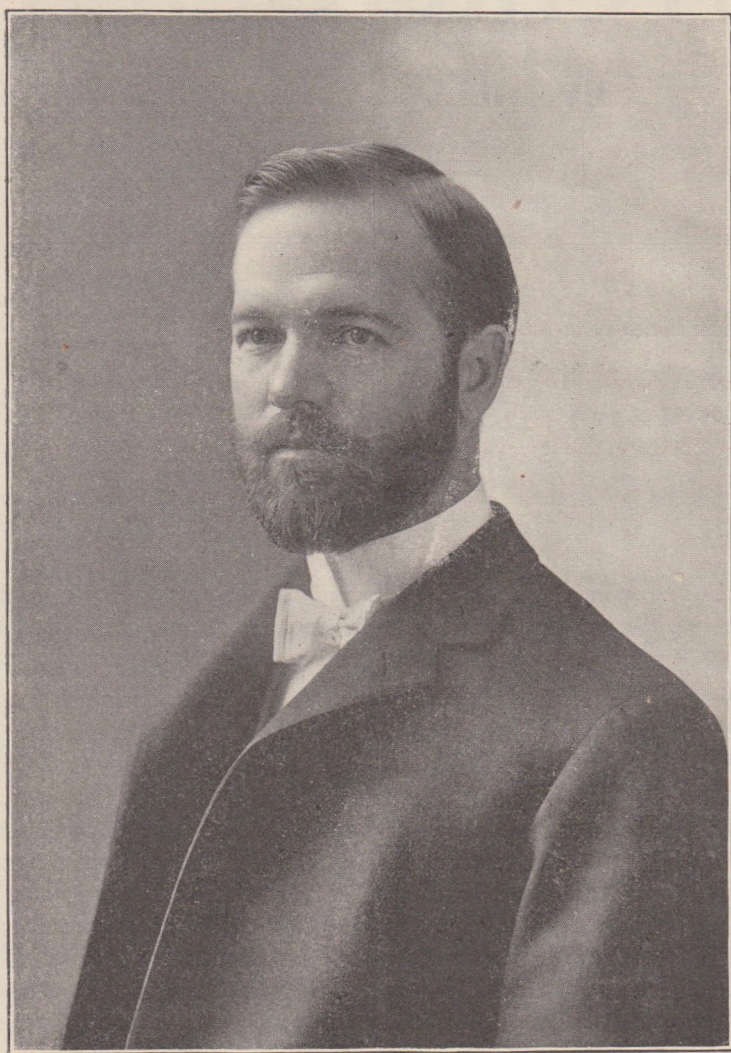
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# PRACTICAL PSYCHOLOGY

VOL. I.

MAY—JULY, 1902.

No. 9.

## MOTIVE.

BY WILLIAM A. BARNES.

Lecture delivered Feb. 8, 1902.

**W**HAT is motive? Motive is the higher offspring of desire, the strongest conscious dominating suggestion which furnishes inspiration in daily life.

A newly born babe has desire but no motive. Motive does not begin to show itself until conscious suggestions enter the mind. Motive is developed hand in hand with conscious suggestion. When a child becomes even dimly conscious of his surroundings, the development of motive begins. The more keenly conscious the child becomes of ideas, the more marked is the motive. The consensus of all suggestions received decides the ruling motive and its quality; hence the importance of coming in contact with the best suggestions.

The ruling motive changes with every period of conscious life. A child's motive is to satisfy his desire; a young man's or woman's motive is to obtain a thorough education; a mature man's to succeed in business; the retired wealthy business man's motive is to enjoy the wealth he has accumulated; while the talented, loving wife's controlling motive is to make home happy. It is most desirable to possess the best and strongest motive that it may serve us well during each of these changing periods.

Motive from a psychological point of view is the cause of action; therefore, that which

causes action is motive. If this be true, then motive and action are so closely related that one must necessarily affect the other.

If a successful life depends upon actions, and actions rest upon motive, it naturally follows that motive is of paramount importance; consequently, it should be of the highest, purest, most practical, and best quality attainable.

Since action depends upon motive, it follows that man has as many motives as activities. He has leading motives and subordinate ones. Motive is subservient to desire. Quality, power, and persistence are three essentials necessary to a desirable controlling motive.

One should first carefully examine and critically analyze his own acts, sensations, and thoughts, and so honestly endeavor to plainly discern his own primary and secondary motives. This self-knowledge will doubtless suggest the necessity of a higher standard, and will serve as a key to the motives of others also. More will be said in this connection when we come to the subject of "Control of Others."

Examine your own motives in the light of human reason and conduct, from both your standpoint and that of others, always remembering that we do not "see ourselves as others see us."

Should we find our leading motive lacking



in purity, breadth, or practicability, we should resolve to improve it by following out such lines of conduct in daily life as will aid us to develop a clear-cut, straightforward, positive, practical motive. The office of motive is to create power; consequently a clear, well-defined motive will add much to the power of physical and mental activity. These in turn will contribute much to success in every department of life.

Failure can very often be traced to the want of a strong controlling motive. *Do not wait for others to come along and develop motive for you, but get at it and do it yourself*, then it will be done right.

It is just as absurd to think that others can develop motive for you as to believe that the teacher of physical culture can develop you by exercising his own muscles. Have more faith and confidence in your own ability to develop yourself; never lose sight of the fact that others can direct and assist you materially, but it is necessary that *you* should have the experience.

Nature requires time for well-rounded, full development. You can facilitate matters by taking good care of your health and profiting by the suggestions and exercises which are given you. Yet in a measure you must rely upon your own common sense and good judgment. You must bear in mind that exercise is the law of growth, in the cultivation and development of motive, as well as in the development of any active quality or faculty. If you should build a house you would expect that a certain amount of time and physical and mental labor would be required to insure symmetrical completeness. It would be necessary to have faith, too, in order that your original motive might be carried out satisfactorily. Should the building you have in mind be a large one, and after working for a little time you should tire and come to the conclusion that you are making too slow progress and abandon

it, that would demonstrate that your original motive was decidedly wanting in the *staying* quality.

This should be a suggestion to you that you need to cultivate and develop a stronger *staying* motive. The only thing to do, then, is to look the ground carefully over, draw new inspiring conclusions, and make a renewed attempt.

Repeated attempts are repeated exercises; there is nothing like them for development along any particular line.

Some of the most successful men known to the world have had the greatest number of failures, but like the child learning to walk they were never discouraged, but, on the other hand, were encouraged because of the greater strength gathered by the exercise and consequent development really reaped through the failure and renewed effort.

I do not know of any one quality which militates so positively for success or failure as does a *persistent staying motive*.

To properly develop motive much serious thought is necessary. Right thinking must be followed up with earnest, correct activities in the form of honest dealing with yourself and mankind in general.

Weak or divided motives result in uncertain and weak physical actions which do not reach the dignity of activity until one motive gains definite ascendancy over the others and rules them, uniting all together in one leading purpose.

The initial attempts to ride a bicycle provide good illustrations of the relative value of motives, the attendant action and the subsequent activity which the learner attains by a renewed effort. The leading motive at the outset is to acquire the ability to ride a wheel. Before the matter is given serious attention, or before the wheel is mounted, the accomplishment of this purpose appears, to the average person, to be a simple thing to do, involving an unbroken process of both



mind and body. Upon a trial, however, the leading motive, which appears so easy, is invaded by other motives in somewhat the following manner :

On mounting the wheel a secondary motive appears indispensable, as, in order to ride it, one must learn to balance himself upon it. So the motive of riding is displaced as the leading one, and that of keeping the balance takes its place. The next motive, which comes into view as necessary to the success of the operation, is the fact that, unless the pedals are kept moving forward at a certain rate of speed, the motive of balance is not accomplished. So the motive of balance is changed to that of keeping the pedals in motion by force exerted upon the muscles. The next motive that comes to the front is the frequent necessity of turning the handle bar in the direction of the falling machine, to preserve its equilibrium and to go in the right course, avoiding obstacles. Uneven surfaces are then found to enter into the process requiring the consideration of varying the amount of muscle-force expended. With the attention of the novice divided between these many motives, all of which, at first, seem to be equally important, the untrained mind is found to be inadequate to cope with the demands of the process successfully. After repeated trials, however, the leading motive of going from one point to another reasserts itself, usurping all the others, which become subordinate and are finally relegated to consciousness.

We can see first that the dividing of the attention among many motives not only weakens them, but it reveals a weakness of mind in respect to its intelligent direction of its powers upon the body, causing it to lose sight of the ultimate purpose of its action under the strain of multiplicity of detail. The subordinate motives which finally group themselves obediently under the leading

motive of starting at a definite place and going along a certain course, arriving at a definite destination, call for more activity of consciousness than it can at once sustain. In other words, the mind must have learned to group the different actions involved before it can direct the body to carry out the complete act. Aside from such required association of ideas, the necessary physical basis must be created by the mind for the bending of its forces into the desired direction, which admits of the requisite degree of activity without mental strain.

Leading motives also should be so thoroughly developed and grounded in us that they remain more subjective than objective, resulting in unconscious power rather than a conscious force. This unconscious motive power will then direct all our thoughts, actions, and feelings in the very best direction with little or no conscious attention, thus leaving the mind unincumbered to attend to, and cope with, new matters which may arise and require its attention for the time being.

All desirable, useful, and noble motives and qualities should not only become second nature but *first nature*, a part of our real selves.

*How to Study Motive in Others.* After examining and strengthening our own motives, for further development of self and others, we should study the motive of others. That we may become master of self and perfectly competent to scientifically direct, influence, develop, and control others, it is absolutely necessary to begin the acquirement of the fine art of controlling.

Valuable practical suggestions on the art of controlling others will run through every Sunday evening lecture. In this way, one will become so familiar with the art, and it will be so thoroughly grounded in his very nature, that he cannot fail to win the confidence of others and be more successful in any legitimate undertaking for which he is naturally qualified.



The first thing that we should be able to do before even attempting to influence others is to determine their leading motives; the second is, to have a proper and sufficient motive for desiring to influence them.

The only sure way of determining one's motives is through a knowledge of his action and thoughts. Actions are the result of thought; and motive is back of thought. We can study ourselves from within, but to study strangers we must go from without inward to the center or motive. We know our own motives, but we do not know the motives of others except as we observe outward indications. Hence it follows that the next indispensable acquirements are keen perceptive faculties, a sharp eye, an acute sense of hearing, and a good, clear, broad understanding.

Remember that outward expressions indicate the tenor of thought and motive. One glance of the eye at a stranger will indicate to the most casual observer if he is a farmer or a doctor, a common laborer or a priest. The expert character reader, with nicely developed faculties, will be able to make closer distinctions, tell approximately the relative length of time spent in the pursuit of a number of occupations; in fact, almost, unerringly read one's very thoughts, motives, and desires. Character reading materially aids us in determining motive, and can be developed only through observation, reading, or experimenting upon persons in a psychological or hypnotic state.

Do not forget that climate, temperament, environment, and education are important factors in creating motive, consequently they must be given equal consideration in determining motive. This plainly important fact must be taken into consideration, too, in determining susceptibility to various influences as well as to the influence of another person.

We will enter more fully into the subject

of susceptibility and the art of influencing others in the next lecture. In the meantime, one should make a study of others as far as possible, keeping clearly in mind the points brought out in this lecture on Motive.

A high standard of motive is required in the acquirement of knowledge in human development and progress as well as in any business or professional pursuit of life.

Deeds of sweet charity and hearty beneficence should mark our pathway here and there, as we go through life, in the same proportion that we are favored with the blessings of knowledge and this world's riches.

Good deeds and kind thoughts bring out the very best activities, and make prominent the highest type of human motive.

*Correct thinking and decided doing* should be our watchword.

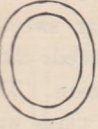
*A Few Helpful Suggestions in the Development of Motive.*

- (1) Desire the highest, best motive.
- (2) Have faith that you can develop a higher and more practical type of motive.
- (3) Resolve that you WILL develop a better motive.
- (4) Keep an eye on your secondary motives, desires, and purposes in every-day life; see that they come from a pure heart and clear conscience. Remember, little drops of water go to make up the great ocean.
- (5) Suggest to yourself morning and night, just before rising and after retiring, that you WILL have a better, stronger, and more powerful motive.
- (6) Let others give you clear, forcible suggestions along this line.
- (7) Exert your influence upon others quietly and persistently by suggesting the importance to them of a high, strong, and pure leading motive.
- (8) Read and reread everything you can procure on motive, especially pertaining to the motives of great and successful men.
- (9) Feel confident that your motive is developing daily. Do not be over anxious about it.
- (10) *Keep Your Mind Perfectly Clear.*



## “Harmony Better than Melody.”

BY REV. EDWARD F. WHEELER.

 OF course we agree that harmony is better than discord, but the prevalent teaching that every man must be a specialist to succeed, has some dangerous tendencies. Manhood is a much better thing than expertness in any practical pursuit. In the long run, all things being taken into account, a man succeeds much better than an ill-formed prodigy. Harmony is better than the sound of one string, both for one's own enjoyment and for the best influence over others. Here we have a far-reaching principle. Religion and politics have each suffered from many persistent soloists with a repertoire of one note only—but that one irresistible to themselves. Most of us add a few notes to our tune until we have a fairly good melody, but how few of us can make noble harmony! Occasionally one is found who can so play the harp of his own life that chords full and rich result, and this is much, for when one's faculties are attuned to one another he cannot fail to enjoy much, to accomplish much, and to bless much. It may seem a daring ambition, conscious as we are of discord within and din without, but it is surely right for the Christian to cultivate this twofold ambition with which God has clearly indicated that he is well pleased: (1) to keep in harmony his own faculties; (2) to inspire the best in others, meanwhile supplementing rather than superseding their parts in a well-conceived harmony. This paper briefly treats of the harmony of the single harp. Later we may plead for more of the harmony of the full orchestra.

He greatly wrongs himself who willfully neglects or abuses any of the many strings of that wondrous, God-given instrument, his

own nature; he is greatly wronged who is compelled to do so. The Christian life is intended to be the best balanced, most useful, most wholesome, most happy life attainable. There are three octaves in the human harp, called body, mind, and spirit, so related that for life's full harmony all are required, each helping and supplementing the others. We are told that this will be eternally true, for while the bass notes with which we practice here will soon wear out, their places will be supplied in the body which shall be given. For a little while we must all practice exclusively in the lower octaves and simpler combinations, but God would have us quickly learn to use the complex harmonies, and will teach the heavenly strains to all who humbly seek his aid.

Body, mind, and spirit, after leaving infancy, are for daily use and improvement, and, when we fail to give each its due expression, our lives are out of tune. The lack of inner harmony is sometimes marked upon the features. “The man with the hoe” has the peasant's inheritance of stupidity written on his face and attitude. Excessive physical toil grieves mind and spirit. The man with the leer, to be seen on our street-corners, has the libertine's dangerous inheritance of brutalized will bereft of faith and love. The baser passions, uncontrolled forever, silence the soul's best harmonies. As neither peasant nor worldling, however, will read these words, I appeal to producers of good melody-averaging men and women. Aspire to harmony. Let the missing notes add their joyful sound. Genuine refinement is simply such an adjustment of our faculties that we are at our best, and growing better. Material and spiritual need each other. Theoretical and practical, each has much to



teach the other. Devout Cyrus Hamlin warned his pupils, while substitute professor of theology at Hartford, against praying and reading the Bible too much, citing the case of a young friend who went insane thereby. He was simply pointing out the danger of thrumming a high note continuously without regard to its relation to the rest of the scale. He is glad that his fruitful career as a foreign missionary began with building the first steam engine in the State of Maine, and that he was not too spiritual to provide a bakery and a laundry for poor sufferers in Turkey at the close of the Crimean war. Reformers often forget the value of harmony and become scare-crows, abiding solitary in the big fields. The very prominence of men who choose moral specialties for public agitation requires that they present to the world well-balanced characters as the basis of their right to instruct in special panaceas. The Sabbath-breaker who repairs to his office to open his Sunday mail and play the same old tune of the other six days denies over-taxed nerves the restful strains of the spiritual life, and has himself to thank for an early breakdown. In the interest of harmony we must often seem to lose time in order to save it, compelling the preferences of the body to consider the needs of the soul.

We are complex beings; hence our capacity for joy. Since body, mind, and spirit must keep in tune with one another, special tuning is often required for each, the best human care and attention being mightily assisted and supplemented by the Creator of all harmony. The physical man needs innumerable adjustments from time to time if both muscle and nerve are to give true notes. The quarter-rest, half-rest, and whole-rest all have their place. High tension, too, is often required, or efforts which might blend beautifully in a harmonious whole are unappreciated and almost wasted because their pitch is wrong, or the soft pedal is used when the

loud is called for. And how essential right time! Procrastination, carelessness, and indolence too often spoil the music in lives whose capacity and tone quality are rich and ample. The mind may make far sweeter music than the body, but it, too, needs careful tuning and judicious expression. The strings of the imagination often clash with the pure notes of eternal truth, and again logic persists in playing a solid march in major key, and drowns the comforting chords which the emotions alone can produce. The spiritual life of communion with God has law of harmony as exact as the laws of mathematics, and worship becomes a mockery when we violate them. It is easy and fascinating for some to imitate the sublime themes of adoration; but God calls also for the minor chords of sincere confession and repentance. Again those querulous strains of eager petition are right if only they find quick resolution in chords of hearty thanksgiving. Here in the spiritual life are found the richest harmonies, for here the very nature of God is imparted to our lost souls. Far below their capacities must body and mind remain unless harmonized with and controlled by a spiritual life thrilled with the life of the Holy Spirit Himself, but when the love, the forgiveness, the power, and the peace of the living God are felt in the joyous soul of a redeemed man, the wondrous harp awakes, and strings long silent in his nature, with others long misused, sound their appropriate music in sweet accord.

---

“He that by the plough would thrive,  
Himself must either hold or drive.”

---

“Lost time is never found again, and what we call time enough always proves little enough.”

---

“Sloth, like rust, consumes faster than labor wears; while the used key is always bright.”



# Suggestion and Auto-Suggestion.

BY HARRIET B. BRADBURY.

## SUGGESTION.

THE subject of suggestion is a vast one, and moreover it is very subtle and difficult of analysis. A new patient is placed on a cot in a hospital and immediately his pulse begins to conform to the pulse of the patient in the next cot. Is this suggestion? Or shall we call it magnetism or responsive vibration or sympathetic contagion? No one of these terms explains the phenomenon, nor have we any which will explain it. The energy proceeding from an individual manifests itself through the entire range of conscious and subconscious thought, feeling, moral quality, and personal atmosphere, and it is impossible to draw any hard and fast line between these different manifestations. The very bearing and the glance of the eye convey suggestions innumerable. A picture may suggest whole trains of thought or feeling not directly represented. We are unconsciously exercising this mighty power in everything we do or say, — yes, even more by what we are.

Many times the suggestions conveyed by our lives contradict those formulated by our lips or by our conscious thought. For example, a devoted Christian mother, whose conscious thought is hidebound by a narrow theology, may be through her beautiful life an inspiration to her children, although her most earnest efforts and faithful prayers may fail to bring them into that narrow fold which to her seems the only way of salvation. On the other hand, a mother with far less spiritual life, but with a strong will, may pray that her son shall enter the ministry of her own church, and by the power of repeated, silent suggestion may accomplish her object, while yet that son has no true message for

the world, nor a spiritual life which fits him for the sacred office which he takes upon himself. I remember hearing a clergyman tell of the struggles which he had with himself before he could make up his mind to adopt that calling, and of his knowledge that the force which drew him towards the work against his will was his mother's prayers. It is doubtful how far we benefit others by such prayers, which put our own judgment in the place of the guidance which comes from within. It is more than doubtful whether we have a right to attempt to regulate others' conduct in this manner, although if it is ever justifiable the exception is in the case of parents who wish to mark out a career for their children. We all know what harm may come through forcing a boy to go through college or to take up his father's business against his will by the exercise of parental authority. To control him in that way is doubtless worse than to do the same thing by suggestion, but, unless a fitness for the work can be developed at the same time, only harm can come from such control of a child by either method. Your child may have a prophet's mission to bring to men truths greater than you can understand, or he may need the experience and discipline that come from wandering over the earth or experimenting with many kinds of work. The best suggestion which one can give to another is that the Spirit of Truth may guide him into all truth, and that not in our way but in God's way. We should trust one another to this guidance of the Spirit, seeking only to "prepare the way of the Lord" by continual suggestions which tend to arouse the higher nature in our friends.

There are people who are an inspiration to everyone. Mere contact with them makes



us feel strong to do and dare. There are some who call out our best whenever we meet them. And who does not enjoy his own society more when his best self is in the ascendant? There is no nobler work in the world than this of calling out the strength and goodness that are latent in our fellow-men. It is the work of the "peacemakers," who, Jesus said, should be called the "sons of God"! This work is done chiefly through spiritual suggestion and the power of example. To fit ourselves for this work it is necessary *to be* rather than *to do*, for it is what we are that arouses the same nature in others. Sometimes there will be opposition to this influence for good, so far as it tends to bring about a change in another's mode of life. But this opposition is only the same that is going on within the man, deep down out of sight, as he tries to ignore his own higher nature. Our influence may precipitate the conflict which is sure to come sooner or later, and which will be more severe the longer it is postponed. Therefore we need never feel that we are doing harm by calling out the genuine self of man or woman, even though at first no results appear except the dissatisfaction and perplexity of a soul not at one with itself. But such a soul needs help, and the best help that can be given is to show to him a life full of peace and strength. The sight is reassuring and will help him over many hard places until he too finds the light.

The power of suggestion is the secret of success as a salesman and in many other callings. A travelling saleswoman once told me that when she felt well and full of life she always sold so many more goods that she made it a rule never to attempt to work when she was not feeling strong and in good spirits. This kind of suggestion is more effective as well as more innocent than ingenious lying about the goods one has to sell or the sales one has made, for an honest

face cannot long be kept above a heart that is full of deceit, and an honest face is one of the greatest attractions in a salesman. The first impulse of one who is asked to buy is usually to be on the defensive against the temptation to spend too much money. A salesman's first business is to attract the prospective customer's attention away from the ready suspicion that the dealer wants to get his money away from him. Then he can consider the matter impartially, and, if the goods are desirable, is very likely to buy. In a store, where the goods are displayed but no one is asked to buy, these qualifications are not so important, but yet a too obvious eagerness to sell will even there cause suspicion and dislike, while an attractive manner goes far to win custom.

When one is placed in a position of influence or authority over children, or even with grown people to some extent, the power of suggestion is greatly enhanced. When a friend asks advice or confides to you some trouble or perplexity, a great deal of help may be given by wise suggestion, silent as well as audible. It is not enough, however, to repeat mere words. If you want a person to manifest strength, courage, judgment, or any other of the qualities that make for success, you in giving the suggestion must actually see the wise, strong, courageous self under the timid or doubtful exterior. You must hold that vision steadily before your own eyes, and the corresponding qualities in your friend will soon spring forth to meet it. To bring out the Christ nature in anyone you must see that nature latent in him, no matter how degraded or selfish he may seem to be. You may tell him that his errors and sins are no part of his true being, and he will gradually respond by identifying himself less and less with the false and growing into the image of that which is true and good.

Suggestion may be used to produce strange illusions if the operator is sufficiently confi-



dent of himself and master of his voice and facial expression. But this use of suggestion is not to be recommended as good either for operator or subject. There are illusions enough in the world already, and we can find plenty to do in helping our fellows out of their self-induced hallucinations, without wasting our time or mental energy dallying with foolish error. Not only will we have to give account of every idle word we utter, but every careless use of thought power will bring in its train consequences which we do well to consider before experimenting very extensively upon the gullibility of our friends. Care-free thought and careless thought are too very different things.

#### AUTO SUGGESTION.

"I said to myself, 'Which is I, which you?'  
 Myself made answer to myself,  
 'Lo, you are I and I am you,  
 Yet are we twain, we two.'"

If anything could prove the dual nature of man it is this feeling that we can talk to ourselves, suggest to ourselves, blame ourselves, study ourselves, and altogether treat ourselves as if we were somebody else. Yet it seems equally easy to prove, through the revelations of hypnotism, that there are five or six selves in each one of us. Moreover, if we think of ourselves as simply objective and subjective, or conscious and subconscious, there seem to be different relations between these two selves at different times. For instance, it is out of the subjective mind that the inspirations of 'genius' arise, and all intuitive knowledge and divine guidance; while on the other hand this same subjective mind may be powerfully influenced by suggestions repeatedly given or by gradually acquired mental habits. Some have met this difficulty by postulating a "super-conscious mind" in addition to the conscious and subconscious. This super-conscious mind is supposed to account for the phenomena of inspiration, of trance, and of all

super-normal consciousness, while the office of the so-called subconscious mind is limited to the control of the physical organism and all mental action which is rendered automatic through habit. This division is a convenient one, and seemingly sufficiently comprehensive. It will be seen by philosophic minds that this division also carries out the idea of the trinity in man, corresponding to the spiritual, the rational, and the physical aspects of our life.

Religion deals chiefly with the super-conscious side of life; intellectual training deals with the conscious side; but there is also possible a training of the mental activity which is almost purely physical. This training consists in establishing such habits as we choose, through repeated auto-suggestion. A great deal has been written in regard to the suggestions supposed to be most desirable to give to one's self. Some of them are wise and some are unwise. The unwisdom of the most objectionable of them, however, consists more in the way in which they are used than in the suggestions themselves. It is always best to be honest with ourselves, and we cannot be strictly so if we make a practice of telling ourselves lies. A suggestion, before it is taken up as a "daily food," should be thoroughly believed. It is not necessary that one should reason it out over again every day, but at the beginning, at least, one should be convinced of the truth of the statement. For instance, when one has dyspepsia it is not easy to believe that "all things work together for good," but if one has believed that statement when the mind was clear, one may use it when everything seems dark, and dissipate the darkness — and probably the dyspepsia with it — by repeatedly assuring one's self that it is true despite appearances. Many minds, especially those in which the reasoning faculty is not strong, lapse so easily from a state of realization of spiritual truth into the gloom and despair



suggested by unpleasant surroundings, that it becomes absolutely necessary to insist upon the most faithful and regular reiteration of a truth once accepted. A strong intellect, on the other hand, needs only to have once seen the light, and the trained mental faculties will rapidly readjust all the mental furniture to harmonize with the new point of view, judging each new experience by the new light and making mechanical repetition quite unnecessary. To repeat over and over a statement which one believes is untrue is nothing but self-hypnotism, and cannot carry one very far in spiritual realization. This method may sometimes be used to very good purpose by one with a very strong imagination, in experimenting to prove whether the principle will "work," and to test his own power to induce desired states of mind. This is quite a different thing from repeating what one does not believe until the whole mind comes into a mechanical bondage, and the power of thought is weakened, as it must inevitably be by such procedure.

It is well in auto-suggestion to keep as much as possible to the affirmative side. To say "I am not afraid" does not put the fear effectually out of the mind. In fact, as long as anyone continues to say those words we know that he is still battling with his fears. It is the same with denials of sin. Denials correspond to repentance, but it is not well for anyone to stay too long immersed in the baptism of tears. This is only

"To be a penitent forever  
And, yet a sinner, — never, never  
At peace with the divine Forgiver, —  
Always at prayer."

One should pass as quickly as possible through the baptism of repentance, and open the heart to receive the baptism of the Holy Ghost. The work of the Holy Spirit is all affirmative, — strong, glorious suggestions of peace and power, love, gentleness, and infi-

nite hope. There is no bondage for us when once we rise above all thought of bondage, but how can we do that if we are continually suggesting the melancholy idea to ourselves?

There is another use of auto-suggestion, bringing more immediate results than the uses I have named. It consists in rising above the sense of physical or mental suffering. It is accomplished by simply identifying one's self with that higher nature which cannot suffer, and separating one's self in thought from the earth and the body. A beginning towards this may be made by anyone while under the dentist's hands. The mind is clearer and freer than in a case of physical disease, and one may be prepared for it beforehand by having the mind all charged with a sense of power. First, relax every muscle and have no fear. Then as the dentist's instruments begin to touch a sensitive part of the tooth, assure yourself that though the tooth feels something akin to pain, there is no reason for any other nerves in the body becoming involved. The more you insist on confining the sensation to the tooth itself, the more will it cease to be pain in the ordinary sense. Actual pain is felt only when the mind is disturbed in its serenity and poise. You will be surprised to see how the sensation will reinterpret itself to you as you sit separated from it in consciousness and watching the effect. The same thing may be done in case of a burn. Some call this "throwing the parts affected into the insensible condition." When this is done successfully the skin will not blister, but simply dry and remain until new skin has formed beneath it. If one cannot accomplish so much as this, one may very likely be able at least to prevent the blister from filling and breaking. Many people are able to do this. Doubtless the more spiritual the thought the better, and the more quickly the thought can be applied the more suc-



cessful will the attempt be. If one is quick enough with the thought, boiling milk spilled on the hand may be allowed to remain and cool there without the slightest burn resulting. This I have proved by experiment.

The thought which we hold concerning God has an immeasurable influence in the development and proper use of spiritual power. The love which, uniting man to God unites him also to his fellow-men, is the very essence and heart of religion. The truth concerning God and his laws which finds lodgment in the mind of man makes possible the perfect life of a divine humanity. Christ said, "I am the Way, the Truth, and the Life." The true life within us is the Christ life, and it is indeed the "door" into the Father's house.

Man's great error has been the sense of separation both from God and from his fellow-men. Religious people have derived great benefit nevertheless from the cultivation of the religious instinct. Those who have neglected it have gone far astray, even though they may have avoided some superstition. In worshiping God even while believing him to be a far-away Being moved with love only towards those who love him and do his will, there are developed in the soul the qualities of humility, reverence, conscientiousness, and a great longing for conscious union with God. All this is good and very necessary, although the absence of the sense of power leaves the soul in fear and therefore in weakness. On the other hand, those who find power in themselves, without recognizing it as of God, develop intellectual and psychic power to a very high degree, but are unable to bring harmony and spirituality into their best attainments. Psychic power misused produces mental disorder and moral decay; intellectual power misused brings about physical weakness and a materialism which cannot know God. The result in these cases is worse than where God is

worshiped and self distrusted. It is necessary to see the oneness of God and man, of the finite and the Infinite, of the Moral Law within and the Universal Law without, in order to bring about harmonious activity and develop genuine spiritual power. This thought is a most important one to dwell upon if we would establish a true thought habit. In fact, it is the best "suggestion" that we can give ourselves.

### SAVAGE CRITICISM

In one of the public school rooms of the primary grade the teacher has been reading Longfellow's "Hiawatha" to her pupils. When they come to a hard word the teacher goes to the blackboard and draws a picture to illustrate its meaning. This the pupils find highly entertaining, and it helps in quite a remarkable way to fix the text in their minds.

A few days ago they came to this line in the early part of the poem:

"At the door on summer evenings sat the little Hiawatha."

"At—th' door—on sum-mer eve-nings sat th' lit-tle—" read the children.

"Go on," said the teacher.

But they didn't go on. The name of Hiawatha was too much for them. They knew who Hiawatha was, but they didn't recognize his name. So the teacher went to the board and took considerable pains in drawing:

First, a wigwam with the poles sticking up above it, and a rude aboriginal painting on the side.

Second, little Hiawatha, with feathers in his hair, squatted at the wigwam door.

Third, a fine harvest moon.

Then she pointed at Hiawatha and asked what it was. Then one little girl spoke up:

"I guess I know what it is, teacher."

"You may tell the class, Laura."

"I guess it's a mud turtle."

And instantly with one accord, the class glibly repeated:

"At th' door on sum-mer eve-nings sat th' lit-tle mud-dy turtle."

And the teacher feels that her artistic cleverness received a hard and cruel blow.—  
*Cleveland Plain Dealer.*



## Thought Power.

BY ANNIE K. ALEXANDER.

THE phenomena of electricity are now familiar to all. We know the effect of this force upon matter; we have formulated its laws and we know how it may be generated.

Thought force also has an effect upon matter—organized, living matter; we are learning to formulate the laws by which it acts, and man himself is the engine which generates this power, more wonderful even than electricity.

The power to think is inherent in every human being. Even during sleep the thought power must still be active, as is evidenced by dreams of which we become conscious when sleep is not quite profound; also by the fact of our being able to charge the mind with the thought of waking at a certain hour, and by the working out during sleep of problems unsolved during the waking hours.

These phenomena have been often demonstrated, and we know that in delirium, in insanity, and in the state of objective unconsciousness produced by anæsthetics, the subjective mind is still active.

Authorities differ as to whether it is possible to erase every thought from the mind, but we know that by earnest effort and diligent training we may become able to control the direction and the quality of the mental activity. The necessity for doing so becomes apparent when we realize what are its possibilities of cause and effect. Its influence in molding the character will, of course, be conceded, or, at least, that there is a connection between habitual thought and acquired character; but that there is any connection between our thoughts and our physical development is a subject of which the average man is skeptical. Not until

scientific investigation and experiment have proven the fact to him will he lay aside his prejudices and acknowledge that thought is a real potential force.

This science will not fail to do. Man's ingenuity has already devised means and invented apparatus to determine the physical results of thoughts passing in the mind. Laboratories for psychological research are an accomplished fact, and very interesting results are obtained. The atmosphere of vagueness is being lifted from this hitherto speculative realm, and the hope of scientific exactness is more than a dream.

A director in one of these laboratories, searching for the physiological effects of mental action, makes this statement: "The complex processes of thought and feeling . . . are reflected in certain expressive movements. These are further connected with reactions of the heart, the blood vessels, the respiratory muscles, and certain secretory organs, which take on a *special characteristic form in each particular emotion.*"

If so much has been demonstrated by science we may look for still further confirmation from her investigations.

In the meantime, while the nature of thought-power is still more or less of a mystery, we know enough of its action to make practical use of it. That the body is immediately responsive to the thought held in mind, that cheerful, harmonious thoughts tend to produce health, and that unhappy and discordant thoughts tend to cause disease, has been proven by numberless experiments. We are so "fearfully and wonderfully made," and so intimate is the connection between mind and body, that our lightest thought is instantaneously telegraphed to every atom of the organism and its charac-



ter registered in physical and chemical changes.

Every physician has been obliged to recognize that morbid thought, if continued, will produce morbid conditions in the body—in other words disease, inharmony; that a “change of scene” will restore where medicine fails. If he admits, as he must, the reality of these effects, he commits himself to nothing less than the whole theory of mind control over body. When depression “pulls down” the physical health, or when a sojourn among pleasant or novel surroundings which can draw out the interest of the patient lifts him back to normal conditions,—in neither case is there anything which can be admitted as an agent but the thoughts in the mind of the patient. His physical organism has received no touch of instrument or drug or material agency of any kind to alter its condition. Mental forces are the only factor.

The same result is found to follow whether the current of thought is induced by accidental or premeditated causes. Lifting the thought above the petty, the irritating, the anxious, the inharmonious, brings an increase of vitality and promotes the bodily health. Depressed, anxious, or angry thought is destructive of the life forces.

The power of choice is man's prerogative. By an effort of will, no matter what his environment, he can hold in mind thoughts which are upbuilding or the reverse, and harmony or inharmony in the mental or physical self, or in both, will be the result.

More wonderful still is the effect of thought upon other minds. Independently of the spoken word, thought is communicated from one mind to another, and becomes a power more subtle and universal than electricity, the wonder-worker of our age. “Man is a spiritual dynamo,” and when in the positive state is constantly sending out thought currents wherever his attention is directed or attracted. When negative, he is the receiver of thought from other minds.

In short, thought power is back of everything we are and everything we do, and connects us, whether we will or no, with all other thinking beings. The intelligent use of this power is, therefore, a most important study, and should become a prominent feature in the education of the young who have the world before them, to whom it is even more essential than to those who are farther advanced upon life's journey. It behooves every one to cultivate a high quality of thought power.

## Hypnotism: Its History and Present Development.

BY FREDRIK BJÖRNSTRÖM, M. D.,

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(Continued from February-April number.)

### CHAPTER I.

#### HISTORICAL RETROSPECT.

To the English surgeon, James Braid of Manchester, who in 1842 published his work “Neurypnology,” belongs the merit of having taken animal magnetism out of the dark

region of charlatanry and bringing it into the clear light of science; of having proved that its phenomena do not depend upon a fluid transmitted from the magnetizer, but on nerve forces working within the organism of the one magnetized; and finally, of hav-



ing given the whole thing the more suitable name of hypnotism. In order to expose the impostures of mesmerism, he began, in November, 1841, to study the subject at the *séances* of Lafontaine. He then found that at least one phenomenon did not depend upon imposture, viz., the spasmodic closing of the eyelids. Thinking that this spasm must result from fatigue in certain muscles of the eye, he had his friend Walker to gaze fixedly at the neck of a bottle, and within three minutes his eyes closed, tears ran down his cheeks, his head drooped — a sigh, and he fell into a deep sleep. The experiment was repeated on Braid's wife and on a servant girl with the same result. He now tried the procedures of the magnetizers with equal success. From this he concluded that the magnetic phenomena must be attributed to a disturbance of the nervous system, produced by the concentration of the visual powers, the absolute repose of the body, and the fixing of the attention; that all depended on the physical and psychical condition of the subject, not on the will of the magnetizer or on any magnetic fluid, or on any general mystic agent. Accordingly, he let the subjectivity of the sleeper play the main rôle, and he explained numerous somnambulistic phenomena by a morbidly increased sensibility — *hyperæsthesia*.

Furthermore, Braid found that the hypnotic sleep is not always the same, but varies from a light dreaming state to a deep coma. In some, the sleep is quite light; in others, so deep that they lose consciousness and will, and remember nothing after awakening. In some, entire muscular relaxation takes place; in others, cataleptic tetanus, with increased respiration and circulation. Change from one state to the other could be produced by directing a current of air against the face, and awakening could be produced in the same way.

Braid also understood "suggestion," al-

though he did not use this name. One can play, he says, on the sleeper as on a musical instrument, and create dreams in their imagination which they accept as reality. In order to produce illusions and hallucinations, you need only to declare in loud voice and in a commanding or persuading manner, the thought picture or sensation that you wish to call up in his mind. Hallucinations can also be produced indirectly by corresponding attitudes of the limbs. A subject placed in an attitude of ecstasy sees heaven; if you wrinkle his forehead he experiences gloomy fantasies. Even in those who are awake, suggestions have been produced and employed as a means of mesmerizing from a distance. As a means of curing diseases, Braid tried hypnotism with more or less success.

In spite of the great scientific value of Braid's theories (or Braidism) they did not, however, gain much ground with the medical profession, nor did they prevent various less scientific theories in explanation of this kind of phenomena from trying to attain prominence, such as in America Grimes's *Electrobiology*, in Germany Reichenbach's *Odology* and Barth's *Phrenomagnetismus*, in France Philips's *Electrodynamisme Vitale*. In England, hypnotism was but little known or noticed, although the articles "Sleep" in Todd and Carpenter's *Encyclopædia* and "Hypnotisme" in Nysten's "*Dictionnaire de Médecine*," 1855, as also Meunier's article in *La Presse*, 1852, were designed to bring it before the public.

Although the opinion of the scientific world was against the cause, there were, however, some French physicians who were sufficiently aware of the importance of this question to study it, and who had courage enough to publish their investigations as Professor Azam, of Bordeaux, who, after experimenting a couple of years, together with his afterwards famous colleagues, Broca and



Verneuil, in 1860 published his own experiences in the medical journal *Archives Générales de Médecine*. Shortly before this, Velpéau had related before the French Academy Broca's success in using hypnotism as an anodyne in surgical operations.

In 1860 interesting observations were also published by Demarquay and Giraud Teulon, by Philips and Guérineau. In 1865, Professor Laségue showed how catalepsy and various hypnotic phenomena could be produced in hysterical women simply by a pressure on the closed eyelids, and in 1865 Liébault of Nancy pointed out the use of hypnotism as a valuable means not only of curing disease, but also of education for the improvement of character and morals. In 1875, Richet showed among other things how the personality can be changed by hypnotism.

These single experiments, however, succeeded but little in arousing the interest of scientists for hypnotism, while the curiosity of the public was from time to time revived by traveling professional magnetizers. In the beginning of this decade, one of these, Hansen, a Dane, succeeded in interesting some German professors in the scientific solution of the question, and the result of this was some works by Heidenhain, Grützner, Berger, Schneider, Preyer, Weinhold, and others. But no one has contributed so much to the scientific explanation of this matter, and by his authority sanctioned so many of these experiments as entitled to scientific value, as Prof. Charcot, the famous neurologist of La Salpêtrière in Paris. As early as 1878, he commenced his strictly scientific investigations of the effects of hypnotism on hysterics; of the purely physical phenomena; of the different stages, the lethargic, the cataleptic, and the somnambulic, besides intermediate mixed stages. From time to time these experiments were published, partly in public lectures before

physicians from all over the world, partly in journals; and a number of pupils, who had taken part in the investigations or made such for themselves, have treated this subject so extensively in a number of pamphlets, that now it is coming to be ranked among the best-ascertained data of neuropathology. Another school, which in many points differs from that of Charcot, is the school of Nancy, with Bernheim, Liébault, Beaunis, and others at the head. These scientists have paid special attention to the practical use of hypnotism, partly as a means of curing disease, partly as an educational agency; they have also pointed out its great importance in medical jurisprudence.

Among other recent French authors on the subject may be mentioned Paul Richer, Charles Richet, Azam, Regnard, David, Dumontpallier, Cullerre, Baréty, Perronet, Feré, Gilles de la Tourette, Bottey, Pitre, and Ochorowicz, a Pole; among English authors Hack Tuke; among Italians, Sepilli, Tamburini and Maggiorani; among Germans, Obersteiner and Gessmann.

Since July, 1886, hypnotism also has had its own scientific journal, *La Revue de l'Hypnotisme*, published monthly in Paris, with Dr. E. Bérillon as chief editor and with such *collaborateurs* as Charcot, Luys, Voisin, Ladame, Hack Tuke, Ireland, and others.

## CHAPTER II.

### DEFINITION OF HYPNOTISM; SUSCEPTIBILITY TO HYPNOTISM.

Hypnotism (from the Greek word *hypnos*, sleep) is the science of the sleep-like state (*hypnos*)—nearly corresponding to the older expression, magnetic sleep—which manifests itself by various nervous phenomena, and is produced, in certain persons susceptible of it, generally by some special influence on the nervous system exerted by another, but also, though more rarely, by spontaneous action (*spontaneous hypnotism*; *idio-*



*hypnotism*). To throw anybody into such a state is to *hypnotize* him. The sleeper is hypnotized; is in *hypnosis*—in the hypnotic state. To waken anybody from hypnotism is to *dehypnotize* him.

We first turn to the question: What persons are susceptible of hypnotism?

Formerly it was supposed that only weak, sickly, nervous persons and especially hysterical women were susceptible to hypnotism. Later experiences, and particularly the elaborate statistics of Liébault, of Nancy, have shown that almost anybody can be hypnotized. A difference, however, must be made between those whom it is easy and those whom it is difficult to hypnotize. Among the former belong, without doubt, the hysteric; but otherwise physical weakness gives no special predisposition. The willingness of the subject, his passivity, and power to concentrate the thought or attention on the intended sleep have more importance. Thus it has been found that even the strongest men from the lower classes (mechanics, laborers, soldiers), are more easily put to sleep than intelligent persons, who voluntarily or involuntarily let their thought wander to various objects which distract the attention. It will often be found that those who cannot be hypnotized in the first, second, or third *séance* yet succumb to renewed efforts.

*Age* is of consequence, inasmuch as it is always easier to hypnotize young persons, especially from seven to twenty-one years. This has long been known, and it was on this account that the ancient Egyptian, Greek, and Roman priests and the Indian yogis preferred to employ children and young persons for their mystic ceremonies.

Out of 744 persons of different ages, who were tested by Liébault in one year, he succeeded in throwing 682 into a more or less deep hypnotic state, so that only 62 proved entirely insusceptible, and among these none under fourteen years of age.

Neither does *sex* make such a difference in favor of women, as is generally supposed. The fact that hysteria is almost peculiar to the female sex certainly increases the ratio of susceptibility to hypnotization among women, but not so much as might be supposed. Out of Liébault's 287 men and 468 women, 31 of each sex proved insusceptible to hypnotism, which gives 10.8 per cent of men and 6.6 per cent of women; thus the difference is not great.

*Climate* seems to have the effect of making hypnotization much easier in warm and southern countries than in cold and northern. Thus the French show a far greater susceptibility than the Scandinavians and Germans. In the tropics hypnosis is said to appear rapidly and to become very deep.

Moreover a number of lesser circumstances are considered as having a favorable or a disturbing effect. Thus the sleep is hindered by every distracting noise, by a recently taken meal, by mental emotions, by too much heat or cold in the room, by strong light, by damp atmosphere, by alcoholic liquors, coffee, tea, and sundry other causes. On the other hand, the sleep is promoted by quiet and rest, both internal and external, by twilight, darkness, soft music, fragrant flowers, etc. The oftener a person is hypnotized, the sooner and more easily will he fall asleep. Medium intelligence seems also to be favorable, for the reasons mentioned above. On the other hand, it is impossible to hypnotize idiots, and very difficult to do so with the insane; but if it succeeds at all with the latter, they can be cured through suggestion, as Voisin has shown.

Baron Reichenbach, who has written an extensive work upon "odic force" and the human sensitivity, enumerates a number of signs of susceptibility in this respect; but as yet they have not been sufficiently submitted to scientific criticism.

In order to decide rapidly and easily the



question of a person's susceptibility to hypnotism, special instruments of investigation — *hypnoscopes*, so called — have been invented. The first was constructed a couple of years ago by Dr. Ochorowicz, the Polish physician of Paris, and consists simply of a grooved magnet, which was put on the index finger of the person who was to be examined. If this person within a few minutes experienced some strange sensation in the finger, as of heat or cold, formication, prickling, or twitching in the hand, or swelling of the finger, this proved that he was easy to hypnotize. With this instrument about 30 per cent of those examined proved susceptible to hypnotism. But it was found by Obersteiner and others, that also those who did not show any sensitiveness to the hypnoscope were easy to hypnotize, and that, on the whole, only the hysteric, who are generally sensitive to metals and magnets, were sensitive also to the hypnoscope. After this, the value of the instrument as a "medium-tester" became more than doubtful.

From several magnets combined Von Hel-lenbach and Gessmann in Vienna constructed considerably stronger hypnoscopes, through which 65 per cent of those examined showed the above-mentioned sensitiveness; moreover, some who were used to being hypnotized fell into hypnotic sleep by the mere effect of the hypnoscope. Nevertheless Gessmann considers hypnoscopes more valuable for investigating the effects of magnets on the organism than as standards or re-agents of hypnotism

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Beware of desperate steps. The darkest day,  
Live till to-morrow, will have passed away.

—*Cowper*.

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Wisdom is oftentimes nearer when we stoop  
Than when we soar.

—*Wordsworth*.

### Force.

Force is the power which quickly lifts you out of discouragement. Force is the power which, after a night of dejection and perhaps tears, takes you out in the morning, renews your hope and your confidence in yourself, gives you new plans, new ideas, and makes you see new opportunities.

Force is that quality or element which makes you stop brooding over mistakes or disappointments, and starts you again on the main track toward success. Force always turns your face toward ultimate success, and away from failure. You will find this element in every successful business man.

It is a spiritual power whether used by the good man or a bad one; whether used by a good Samaritan in dressing wounds or by the Pharisee in making long prayers; whether used by a company of male or female gossips in tearing somebody's character to pieces and sending them through the air a current of injurious thought or force, or by a company of friends whose talk has only for its aim the benefit of others. You can have more and more of this quality by desiring it, or demanding it when alone. But you can get far more of it by so desiring it in the company of such people as have a certain faith in the truth of the law that the more minds that come together to call for force the more will each one receive through such co-operation of demand.—*Mulford*.

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The educator, the teacher, should make the external internal and the internal external, and indicate the necessary unity of both; he should see and perceive the divine essence in whatever is human.—*Froebel*.

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Motive is the helm that steers the ship of life on the destroying rocks of despair, or into the calm waters of broader usefulness.



# Practical Psychology in Relation to Health

BY MARY GREY.

"My mind to me a kingdom is," a line often glibly and lightly quoted without a thought of the wide range of its meaning, to the earnest thinker unfolds a vast and varied panorama. There are kingdoms and kingdoms, some right royally ruled wisely and well by the reigning monarch. Every servitor in his domain delights to do his sovereign's will. All is peace and perfect harmony. The stranger, by fortunate chance a guest, is charmed, soothed, and strengthened by contact with this well ordered estate.

Then there are, alas! kingdoms perpetually in the throes of restless rebellion; mighty upheavals ever threatening; the king's power a mere name, empty and vain; his ill trained subjects always plotting his overthrow, — everywhere throughout the length and breadth of the land dark discord and profound inharmony hold absolute sway.

The inference is evident, he who orders his mental household wisely and well will surely have health, happiness, and their consequent attendants added unto him; while he who is not master of his possessions will inevitably lose "even that which he hath." How necessary, then, to know first of all how to rationally control one's self.

Of prime importance to this end is a well nourished, properly and systematically exercised body. Strive after all-round development, and shun extreme measures,—fads,—as you would a deadly pest.

In such a body the mind is given a fair chance to do its work, to readily learn and intelligently apply to daily living those laws which enable us to maintain and govern health. A healthful mind sends out healthful thoughts, carefully eschews that which is

detrimental to the whole man, and prompts him to wholesome action.

Very few of us realize the tremendous power of the mind for good or ill over the body, and many grieve helplessly, and wonder in a hopeless, bewildered way why their life thread is so woefully tangled, why disease and deadly discord, harpy like, pursue them relentlessly. To idly grieve and wonder never helps, it only hinders. Someone says, perhaps, "But I do not grieve because I want to grieve, but because I cannot help it, everything is so dark." Ah, my friend, light, light to dispel the darkness, is what you so sorely need. Take yourself in hand, resolutely banish this tyrant Discord and his rebel followers, be master of your kingdom in very deed and truth. Open every avenue that may lead to this happy goal.

Knowledge of self, mental and physical, our innate powers and possibilities, is a pressing duty that we should not presume to neglect or in any wise shirk. The attitude of the mind is responsible for much in the cause and cure of most of our ills, be they real or imaginary. Fear and Worry are treacherous companions, not only will they sadly contaminate, but they will even destroy life and reason. They are truly red-handed murderers. Behold the victim of Fear and his twin sister Worry! His eyes shift restlessly, he glances fearfully around, his hand trembles, his cheeks are sunken and pallid, his step falters, his voice is feeble and quavering. The whole man fairly shrieks *fear*. He is not master of himself.

It is always best, of course, to remove the cause of trouble, whatever its nature, if environment, change of place or associates would be necessary, etc. However, should



this radical remedy prove impracticable, then by all means learn to control thought, so that the mind may not be usurped by disastrous ideas to its own ultimate destruction.

It is only by intelligently controlling and directing our forces that we can ever secure satisfactory results. To acquire this fine art time, patience, and practical work are needful. If we had perfect control of thought, and incidentally of ourselves, we could keep more nearly in tune with the great laws of the universe, thus avoiding in large measure inharmony of mind and body.

The mind forms as important a part of the economy of man as does the physical body, and it is the special province of practical psychology to clearly point out to us the intimate relation of the two, to demonstrate how one must of very necessity influence the other. It stands to reason, then, that a working knowledge of this eminently useful science will enable us to direct the mind in healthful channels and so establish, maintain, and re-establish normal, harmonious conditions, as the demands of the case may be. That we may accomplish this much-to-be-desired state of affairs we are so often told that we must "concentrate." Now, to the average person, around that password "concentrate" clusters a veritable host of mysterious rites to be performed ere one may become truly initiated. Much anxious thought and exhausting effort are expended with the somewhat hazy idea of finally being able to "concentrate"; in short, the vast majority goes all round the barn to get in at the door.

If we would be victors, not victims, we must surely gather our forces calmly, simply, without foolishly dissipating valuable strength, and so *charge directly* upon that which we wish to overcome or establish. If a skilful marksman designs to squarely hit the bull's-eye he will train his rifle *directly* upon that

spot, not to the right or left; never for one moment will he wantonly waste effort or ammunition on another point, vaguely hoping to reach the desired mark after dutifully but blindly traversing a circuitous route. Be simple and direct in your methods if you would obtain direct results.

Well ordered suggestion is of incalculable value, be it auto-suggestion or suggestions from a competent and trusted adviser. Adverse suggestion constantly drummed into one must bear fruit sometime. Tell persons persistently how dreadfully sick they look, how stupid they are, how cross, etc., and nine times out of ten you will actually force such conditions upon these unfortunates. Such brutality is wholly inexcusable, and to this muddy source may be traced many disorders, mental and physical.

The reverse of this is equally true. Happy, healthful, helpful thoughts implanted by some sweetly gracious word or kindly deed blossom forth in beauty of form and noble living. Such suggestions are life giving,—truly heaven born. It would be well for each and all of us to remember that "like begets like," and the reaping must be as the sowing has been.

We have greater power within ourselves for life and health than we even dimly realize. Auto-suggestion is a most potent ally in this respect. Unwise, ill-timed suggestion may be innocently given, yet nevertheless wield an influence little dreamed of by the one who thoughtlessly gave it. Here steps in auto-suggestion. In this connection I may be pardoned if I cite an instance in my own experience. Many years ago, I was a great sufferer, and my attending physicians deemed it necessary on one occasion to administer chloroform that the agony I was enduring might be dulled to some extent, at least. Nurse and physicians were anxiously watching my every breath. My life hung by a thread. *I felt that they had despaired.* In



the tense stillness of the sick chamber, I heard one physician say to the other very softly, "Doctor, her heart action is failing rapidly; she has only a fighting chance now, and a mighty slim one at that." Instantly, auto-suggestion, always on the defensive, leaped to the rescue, and my last dimly conscious thought, as I seemed drifting away, was, "*I'll fool you, I shall live.*" And live I certainly did.

It is like splitting hairs to even attempt to define what is and what is not psychological suggestion in this, or indeed, in any other relation. In fact, when all is said and done, you will find that you have merely arrived at a nicely drawn distinction and not a difference, after all.

### Marconi on the Future of Wireless Telegraphy.

This is truly the Psychic Age! Marvelous discoveries are being made—and more marvelous discoveries are yet to come, of which the world has not yet dreamed. This is so all along the line of present-day thought. Progress is in the air everywhere! And even now the spanning of the mighty Atlantic by wireless telegraphy is, we may assert, an accomplished fact. Note the honors paid to one of the most remarkable inventors of the day, in a recent banquet given to the discoverer of wireless telegraphy, Signor Marconi. The following account is condensed from a recent issue of one of the great New York dailies, from its correspondent at St. John's, N. F. During his speech in reply to Sir Cavendish Boyle, Governor of Newfoundland, Signor Marconi spoke in substance as follows:

"If my system of wireless telegraphy can be commercially established between different parts of the earth, in regard to the possibility of which I may state I have not the slightest doubt, it would bring about an

enormous cheapening in the methods of communication at present existing. The system of submarine cables of to-day fulfils the demands of communication to a great extent. But the great cost of the cables themselves, and their heavy working expenses, cause the existing method to be beyond the reach of a majority of the people inhabiting the various countries of the world. But could this new method be applied, I believe the cost of what we now call cabling to England might be reduced at least twenty-fold. The present rate is twenty-five cents a word. I do not see why, eventually, with the wireless system, this cost should not be reduced to one cent a word or less."

Observing that he was half a Britisher by birth, Signor Marconi continued:

"With regard to the British Empire, the wireless system has a quite special importance, as facilitating the methods of communication between the mother country and her great colonies beyond the seas, and it cannot but result in still more firmly cementing the bond of unity and a common cause in the interest of civilization, of which the Empire has, during the anxious times of the last two or three years, given such a splendid example to the world. This colony of Newfoundland is the first in which a message was received by cable from across the ocean, and I am glad to say it has equally been the first to receive a message across this same ocean without a cable. It is my sincere wish that, if there is anything useful in my method, this country should not be the last nor the least in participating in its benefits. It is my sincere wish that Governor Boyle and the members of his Government may, in the future, always have cause to look back with satisfaction on the great assistance and encouragement they have afforded me in the carrying out of my work."—*Magazine of Mysteries.*



## Mental Poise.

BY LAURA MAY WESTALL.

**I**T seems to be a law of nature that every force is met by an opposite or opposing force. The physicist tells us that the centripetal force is balanced by the centrifugal force, — negative by positive electricity; that what we know as matter is the balancing of two opposing forces. The cohesive force holds the molecules of matter together in spite of a repulsive force which tends to drive them apart. In the case of liquids such as water, the cohesion is only slightly stronger than the repulsion. Hence their mobility, or constantly changing form.

In the brain of man we find a similar wise provision of nature. The molecules which compose the nervous matter, the functioning of which is the basis of all mental and physical activity, are held in a mobile equilibrium by two opposing forces. Innate in each cell is a tendency to discharge itself of nervous fluid (nervous force), and were this tendency not held in check in some way, the storing up of energy, or that reserve force upon which the organism depends in the emergencies of life, i. e., when some special effort is required to be put forth, would be impossible. Nervous prostration would ensue—which is only a name for excessive nervous discharge—and consequent exhaustion of reserve force.

The tendency to discharge, however, is met by an opposing force, viz., the tendency to inhibition, or the prevention of discharge. So that a nice balancing or adjustment of nervous forces is inherent in every normal individual.

Now, so long as this mobile equilibrium of the brain is maintained we have a rational or sane person. If, however, the molecules discharge excessively, or the inhibitory

power becomes weakened through habitual lack of self-control, or one part of the brain discharges in excess of another part, we have various deplorable results.

The perfectly sane man, as has been intimated, is he whose brain is perfectly balanced and whose mind is therefore poised. Now, let such a man fall into a violent rage and what happens? The tendency to nervous discharge is quadrupled; a tremendous energy is imparted to the nervous system throughout; his body trembles with excitement; he possesses an almost superhuman strength; he lifts his voice in denunciation; and he probably commits some act of violence. He has lost for the time being his physical and mental poise,—he is “insane with rage.”

Let us go a step further and examine his subsequent condition. When the mood has passed and “Richard is himself again,” a great weakness falls upon him. He sinks into a chair, and must, perforce, wait until nature restores the physical equilibrium; and when this finally takes place, his mental poise is also restored. He can now see clearly. Matters do not look the same to him as when in the grasp of passion, and he marvels that he could have so lost his self-control and his ability to see things in their due relation to each other.

Now, consider those persons in every community who are denominated “cranks.” A crank is an example of an individual who has unconsciously sacrificed his mental poise, and it is interesting to inquire how this has transpired. By habitually entertaining a single or a group of ideas there has resulted an excessive activity of those nerve cells which respond to those ideas. The inhibitory power is gradually weakened as a



result of constantly dwelling upon those ideas. Finally, a large part of the brain becomes involved and there is a lessening receptivity to other ideas, so that they intrude less frequently upon the mind. The result is fanaticism,—a mind dominated by one idea. Brain poise is lost, consequently mental poise. The victim has no longer the power to look at subjects in the way that the perfectly rational man considers them. His views color everything which is presented. Thus, it is easy to see, his vision is distorted, for the sense of proportion—that relation in which all matters pertaining to life stand towards one another—is hopelessly destroyed. And thus it is that we have anarchists, temperance cranks, religious fanatics, extreme social reformers—John Brown, Carrie Nation, and all their ilk. Such are as truly insane as those who fill our asylums. For to be perfectly sane is to possess perfect mental poise.

Now take genius. Genius has been defined as a “capacity for taking infinite pains,”—along a certain line. But whence comes such capacity? The perfectly normal brain, rather let us say the average brain, is evenly developed, hence no one faculty is largely in excess of another. Therefore we have the ordinary, everyday, all-around man.

But with genius the case is different. Some part of the brain is abnormally developed, or certain groups of cells possess an inherited capacity for a special activity—hence again perfect brain poise is wanting and perfect mental poise.

The well-recognized “eccentricities of genius” are accounted for in this way. Study the biographies of the long line of artists and musicians, of poets and players, and one will find most peculiar traits and idiosyncrasies of character,—erratic, emotional, lacking self-control, given over to fits of rage, humors, passions, and caprices, too

often intemperate and immoral,—in short, corresponding rarely to the standards set up and demanded by mediocrity. Note the vagaries of Byron and Coleridge; regard the erratic temper of Beethoven; and Schubert, writing some of his immortal compositions on the menu card of an alehouse among convivial companions; and who but a Bernhardt would select a lion for a pet?

The practical application of this must be plain to the student, namely, the necessity of securing and maintaining a perfect mental poise. For it must be emphasized that a perfect sanity depends upon such poise. In this view of the case, there are comparatively few absolutely sane persons. One man is insane on political issues, another on religion, or temperance or vivisection, spiritualism, yachts or horses. In some direction the mind “goes off at a tangent,” and poise is sacrificed.

How is this to be averted?

Self-control is the first requisite. Watch well the portals of thought; form the habit of considering every subject upon all sides; read *pro* and *con*; listen to arguments to which you cannot give assent. And further, refuse to permit any argument or theory, however plausible, to elope with your judgment; reserve the right to consider, sift, weigh, and yet, once having arrived at a conclusion, be not too sure that that conclusion is beyond criticism or amendment. In other words, keep the mind receptive, open to new light from any source. Bigotry and insanity are near cousins.

A man possessed of such poise of mind will possess also a well-poised character. He is fair-minded, charitable, considerate of others' views and tastes; is willing to accord others the right of free speech, and contends not that *all* truth is upon his side of the question.

Accepting, then, the view that brain poise and mental poise are correlative, and that perfect sanity is dependent upon these, by the simple means indicated every normally constituted person can obtain and maintain that delicate mental equipoise so essential to life in all its relations.



# There is No Need of Poverty.

BY LIDA MAY LUTHER.

**M**ANY persons remain in a state of poverty because they consider it an evil that must be endured. This belief is encouraged by writers and speakers who try to make the masses believe they are the helpless victims of capital and corporations. Many who would otherwise be prosperous readily accept this suggestion of helplessness and make no effort to battle with the wave of oppression they imagine is bearing down upon them. Before a person can shake off the shackles of poverty he must realize that his success depends entirely upon himself; that undesirable conditions cannot check the advance of a determined man. Men and women with the elements of greatness in them do not let environments or circumstances control their lives. They recognize the divinity within them and assert with the indomitable Napoleon, "I make circumstances."

To obtain opulence one must become conscious of his own power, and determine to be the master instead of the slave of circumstances.

There is not a person in existence who really desires to change his condition for the better that cannot do so.

A great number of people would like to be successful if they could do so without much exertion. They would like to go to sleep at night on a bed of ease and awaken in the morning to find their brows crowned with laurels and their hands filled with gold. But this does not happen even in this progressive age. Nothing yet has been found to take the place of aspiration and hard work.

Some will not make an effort to realize their desires because they think their surroundings are not favorable to success. They

decide to wait until this or that happens to give them a good start, and while they are waiting, some one else uses the commonplace things at hand and far outstrips these Micawbers in the race for success. Others make no progress because they think it right to be content with their condition. They consider it wicked for one to be dissatisfied with his lot in life, and so spend their days in a hovel when they could occupy a palace of plenty. There is a right as well as a wrong spirit of discontent. The last named manifests itself in continual complaining and benefits no one.

The right spirit of discontent has advanced the world to its present state of civilization. It is the spirit that impels one to seek after something better than that already known. The person controlled by it is content to work and wait, knowing that something better will come to him as soon as he is ready for it. He seeks in the cheerful mood that expects to find the things desired.

There are still others who do not aspire for fear of failure. They tell us that all cannot occupy the high places in life. Happily we do not all desire the same positions. Each has his own ideal of what life should be, and the measure in which he recognizes this ideal determines his success and happiness. We have not been filled with desires without the means of satisfying them. There is need in the world for the best that each of us can give, and when we realize this and determine to supply that need, we have made a good start for the land of prosperity.

If your surroundings are not what you wish them to be begin at once to change them by believing that it is possible and desirable that you should do so.

First of all convince yourself that there is



no reason in the world why you should not be prosperous and happy. Try to believe that there is no power on earth except yourself that can hold you down. Breathe in courage and hope with every inspiration, and send out thoughts of your success with every expiration. Scorn the false teaching that the halls of success are already overcrowded.

Man's inventive genius is yet in its infancy, and many of Nature's forces are yet to be subdued and utilized. Watch the little flower that raises its head amidst a mass of blossoms and draws to itself all the sunshine and nourishment it needs without impoverishing its neighbors, and ask yourself if the Infinite Intelligence is less kind to human life. Hold to the truth that there is a supply for every demand; then make intelligent mental demands for what you want. Do not expect things to come to you if you do nothing else except sit still and demand. The attitude of intelligent demand and hope-

ful expectancy must inspire and accompany earnest effort if the desired results are obtained. This hopeful, determined attitude must become a permanent one. No one can climb out of the pit of poverty by taking a firm hold one minute and sliding back the next.

"He who has one purpose in life, and but one, may hope to achieve it before life be done." No matter what your environments may be, keep your purpose ever in mind. Accept cheerfully whatever comes to you, resolving that it shall in some way help you on to the goal of your ambitions.

### BOOKS.

"The Royal Road to Health: or, The Secret of Health without Drugs," by Chas. A. Tyrrell, M. D., is published by Tyrrell's Hygienic Institute, 1562 Broadway, New York. Everyone should read it. Write for circular.

## VALUABLE SUGGESTIONS.

Send one dollar to *The Problem*, Leavenworth, Kansas, and receive a copy of Myrtle Oneel's work, "A Breeze of Harmony from the Higher Planes, or the Prayer of a Deep, Faithful Heart." In this work, the occult student is guarded against those pitfalls of barren intellectualism, and furnished, in a practical form, those suggestions that enlist all the resources of Man in the work of developing an ideal body and mind.

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A smile that is just as sweet.

Give pity and sorrow to those who mourn,  
You will gather in flowers again  
The scattered seeds from your thought outborne,  
Though the sowing seemed in vain.

For life is the mirror of king and slave,  
'T is just what we are and do;  
Then give to the world the best you have,  
And the best will come back to you.

—Madeline S. Bridges.

## EDITORIALS.

I wish to thank the readers of PRACTICAL PSYCHOLOGY for their kind expressions of appreciation of this publication. Numbers have taken the time and pains to tell me by word of mouth or by letter how much genuine pleasure it has afforded them. To those renewing their subscriptions thanks are also due.

It is assuredly a great satisfaction to me to know that the magazine is appreciated and succeeding in its mission beyond my expectation. Handled by the New England News Co., its circulation is substantially increasing, as is indicated by the number of

copies sold at the news stands, as well as by the rapid growth of the subscription list.

Many of our readers have suggested that we make the magazine a monthly product. I should like the best in the world to accommodate them, but in view of the fact that my professional duties occupy almost every hour of my time, it would be unwise to do so at the present time. However, when I shall be so fortunate as to find some one, or train some one, capable of assisting in conducting the magazine along the line originally mapped out, it will then be made a monthly.

## "TACT."

While reading an article in *March Success*, by James W. Alexander, president of the Equitable Life Assurance Association, the following paragraph especially attracted my attention:

"There are many brilliant talkers who can invariably convince a man that he needs insurance, yet who fail as agents simply because they do not know how to close a deal; they seem to lack that delicate insight and understanding of the workings of another mind that tells a good solicitor just when his 'prospect' is ready for the final thrust. Such men lack tact, a quality which should be inborn, but which can be cultivated and developed in a marked degree, if a man gives his mind to it, and is intelligent enough to profit by experience."

That failure to close a deal is more than often due to a lack of "that delicate insight and understanding of the workings of another mind," is unqualifiedly true. He further says that "such men lack tact, a quality which should be inborn, but which can be cultivated and developed in a marked degree." Now from my point of view tact is not inborn, but is cultivated and developed through a practical working knowledge of the human mind, in a word, *finesse*. Tact results from definite knowledge; actual



practical experience is necessary to this end then.

Comparatively few business men, keen and bright as they are otherwise, realize even faintly to what extreme the mind can be legitimately influenced by simple, direct conversation scientifically conducted.

Brilliant talkers are not always the most successful talkers, for obvious reasons. To be truly successful, it is absolutely necessary that one should possess so thorough and clear a knowledge of the mind that he will be able at once to detect the effect of his words upon the mind of another; realize as quickly when the other party wishes to do the talking, and have himself so well in hand that he will stop talking at the right time.

The most successful solicitors are those who talk little, but profiting by the knowledge gained from actual experience, know when to talk, how to talk, and when to be silent.

Some are, no doubt, born brighter than the average, but tact is something that must be developed, and if we wish to be the happy possessor of more tact, so often the magic "open sesame," we must surely set about acquiring more scientific knowledge of the human mind.

#### PSYCHOLOGICAL LAW UNDERLIES ALL METHODS OF HEALING.

The underlying principle governing the various new thought movements is a psychological law pure and simple, regardless of mystery or absurd theories.

All phenomena pertaining to the human mind can be accounted for and reproduced through this law.

In the law of psychology we find the cause and cure of all mental and nervous diseases, as well as the basis of all educational and religious teaching. Every intelligent psychological student will agree with me that nine-tenths of the "ills which

human flesh is heir to" can be directly traced to the influence of wrong or perverted thought. Whatever the trouble, pause for one moment and trace your ailment back to its source, and nine times out of ten you will find that wrong thinking, perverted thought, fear, or that which is known as the imagination, is responsible for its existence.

History records many authentic cases of multitudes who have been cured of their ills through the countless methods which appeal strongly to the imagination (mind). If the trouble originated in the mind, or perverted thought, fear, in painfully prolonged imagination, it stands to reason that there is only one permanent cure for it, and that is to reverse the trend of the imagination until the wonted equilibrium is fully restored. That normal health may be maintained it is highly necessary that the imagination be kept under good control, and no one thought or idea be allowed to usurp the mind to the exclusion of healthful variety.

If the practitioner thoroughly understands the principle underlying the control of the human mind, and is expert in obtaining the confidence and changing the thought of persons affected with disease of a mental nature, he undoubtedly has it in his power to make speedy and permanent cures. The whole secret of success in such cases is a thorough, working knowledge of the principle of psychology, and the practical application of the fine art in treating the patient. If the law be clearly understood and the art mastered, it makes little or no difference if the practitioner has or has not a knowledge of Mental Healing, Christian Science, or *Materia Medica*.

During the many years devoted to the practice of this science and art, a wide range of cases, from the simply nervous to the violently insane, has successfully come under my treatment—the patients, in most instances, being members of refined, well-educated families, the causes of their troubles having their origin (nine times out of ten) in perverted thought.

Tact, so-called, is requisite in the treatment of the sick.



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